The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XII.—New Series.] SATURDAY, FEBRUARY 9, 1867. [No. 50.

WEEKLY REVIEW.

—With weekly European Mails and lines of rail stretching to the other Presidencies, Bombay must now become the postal entrepôt and radiating point for India. A contemporary notices several indications of carelessness or incompetency in the Bombay Post Office. The Mails are made up for the N. E. line of the G. I. P. Railway at 6 P. M. and newspapers posted at 4 A. M. slumber in the Post Office till that time, though there is a train at 7 A. M. They are actually forwarded at 8 P. M. The mails for Poona and Madras close at 6 P. M.; they are despatched at 9 P. M. The China mails close at 6 P. M. of the day before the Steamer leaves, and newspapers of the following day are taxed four annas such. In these respects there appears much ground for complaint.

—The *Times of India* says: "The Maharajah of Mysore has adopted an heir. God only knows what natural gifts of head or heart may have been bestowed upon this lad by the Almighty Giver. It is within the range of possibility that no human efforts, by any education, by any persuasion, by any training, by any discipline—by any endeavours however wise, however alluring—can so mould this adopted son of the Maharajah of Mysore as to make him a wise and benevolent ruler. But there is no reason, derived from experience, to expect so exceptionally adverse a result. The chances are that if the young Maharajah is placed in good hands he will develop, not exactly perhaps into an Akbar, but into a sufficiently wise and good native prince to be able to carry on the administration very successfully in conjunction with an able Resident and an efficient staff of assistants. And that this is the point to which in due course we shall arrive, we have very little hesitation in prophesying, though by what process it may be reached we do not know."

We read the Mysore 'chances' differently. The chances are we think that this child, brought into the Maharajah's palace to be his heir, will 'develop' into a self-willed, pleasure-loving monarch, taught by a clique of favorites to look upon the English rule represented by the Resident, as an unwarranted and humiliating check to the absolute power which belongs to him as a Native sovereign, and consoling himself for it by making light of their friendly counsels in what relates to his private life and the conduct of public affairs.

—Facts of no little moment to the future of America, are announced. Cotton now finds its way directly from the Southern ports to England, instead of *via* New York, to a much greater extent than formerly; there are lines of British vessels running regularly between those ports and Liverpool; English Capital is being largely introduced into the South; there is a likelihood of the establishment of manufactories in the South on a large scale. The policy favored by a certain party in Congress, tends greatly to embitter the feelings of Southerners, and we must be prepared to see them avenge themselves commercially, where they can.

—Baboo Keshub Chundra Sen has been to Allahabad. The *Southern Cross* expresses very great admiration for him and his mission:

"The Baboo frequently quoted passages from the New Testament in the course of his remarks, and could he but have substituted "Christian Faith" for "Enthusiasm," his address would have been as excellent an exposition of the work of Christianity as we have ever listened to."

If it is hard to conceive of the play of Hamlet with the character of Hamlet left out, it is no less so to conceive of Christianity without Christian faith.

The article closes with the following remarks:

"There is something very touching in the utterance of so remarkable a man, hovering, as he does in opinion, on the verge of Christianity, without quite touching it. We scarcely can doubt that he is acting under the Providence of God, and as a messenger of good; and it may be that the direct light of Christianity is at present veiled from him for some mysterious purpose. Humanly speaking, we can suppose that his weight and influence with his countrymen, at this particular moment, may stir them up more effectually than he could do, were he, as a Christian indeed, placed in opposition to them in feeling, caste, and religion. These things are in the hands of a Higher power, whose actions are directed by infinite wisdom."

That Higher Power has given us a revelation of his will, and it is to the effect that He will have all men to be saved and to come unto the knowledge of the truth. We should find it hard to believe that he would veil the truth from the mind of any, except judicially, as a punishment for wilful blindness; and still harder to believe that a man thus unenlightened should be more useful than if he fully embraced the words of life. Some fifteen years ago great expectations were formed of the results of Ronge's ministry; this was a man who took up a position analogous to that of Keshub Chunder Sen, and who was animated by a similar zeal and enthusiasm; tens of thousands hung upon the eloquent words in which he denounced the corruptions and absurdities of Rome. But what did it all come to? Nothing. He did not plant himself fairly on the truth of God, and the whirlwind of his eloquence soon spent itself, accomplishing nothing. Influence is something too subtle to be appreciated by any rough and ready rules; there is most of it where there seems least, and least where there seems most.

—We have already made mention of Mr. Tinling, of St. John's College, Cambridge, now on an evangelistic tour through India. He expects to arrive in Bombay in about a week, and to give his first address on Monday the 18th. The substance of his first address to the Brahmists of Calcutta has been published, and the following is an extract from it:

"My friends—you hope to discover truth by the mere effort of your intellect; you are treading on old ground. Thousands of the world's mightiest ones have gone before you; their footprints in the path encourage you, but their corpses ought to make you start. They mounted the walls boldly at the command of a tyrant power; the same voice is now urging you on to the same effort and to the same fate. These men were giants, who can doubt it? but they were giants that failed.

"If any one says they did not fail, I ask which of them discovered the truth? For their conclusions certainly did not agree. Could Confucius and Plato, Descartes and Spinoza, Hobbes and Hegel sit at this one table to-night, while a listening world stood round to receive their decision about truth, there would be no decision to receive. No two of them would say the same. Which then must you believe? Or will you rise up and grasp yourselves the problem by which they have been foiled? Brahmas, with much respect for your national and individual intelligence, I am persuaded it is a hopeless task. When you reach the end of this hand-breadth of life, your heart and conscience will say, with one of those great ones of whom I speak, that the next step is 'a leap into the dark.' Man may of himself find out much: but man cannot 'by searching find out God.' God must reveal Himself."

Of our Saviour he says:

"I do not here assert that he is the Son of God or the Saviour of the world, but I do assert that he said he was, and that these pretensions and the claim to miracles which is the only support of them, were essential to the man. The whole fabric is so interlaced and interwoven that it is impossible to take out a single thread. The morality of Jesus is part of this fabric: the works of Jesus are part of this fabric: His sufferings and the assertion of His divinity and Saviourship are so too. Tear out the foundation stone of that mighty column, and it will fall to the ground. You may say, 'I only want the one stone; let the rest stand:' it cannot stand when its foundation is gone. So tear out the atonement and the divinity of Jesus from the Gospel, and nothing is left but a ruin. I know that there are Brahmas who admire the character of Jesus and the morality of His teaching, and they say: Take away these three things—this divinity: this sacrifice: those miracles: and we will accept him. Accept him! Accept what? An imaginary being composed by your own fancy out of the materials stolen from a real character! Is this the Indian philosophy? Is this the logic of the reason-worshippers of Bengal? To extol the morality of a systematic liar; and to appland the devotedness of the Prince of Impostors."

—The Burmah Baptist Missionary Convention is composed of Missionaries, native pastors and preachers, and delegates of churches, and has been formed, *first*, to strengthen and unite the churches of Burmah in faith and mutual love, and *secondly*, to extend the work of evangelization to regions around which do not receive the Gospel from other agencies. In a circular lately issued it tells us, is reply to the question, What has already been done in Burmah? that "the word of God in whole or in part has been translated into the Burmese, the Peguan, the Sgau, the Pwo, and other Karen dialects, with numerous tracts and school-books; that there are 250 churches, 50 ordained native pastors, more than 300 unordained pastors and teachers, and 16,000 communicants." All this within the period of a single life-time. Our friends that write about the failure of Mis-

sions in India, might do well to ponder these statements.

—£100,000 is needed for the 2,000 orphans of Orissa, and the public in India and in England are to be asked to subscribe. The *Friend of India* acknowledges that Bombay has acted most generously in the time of her depression. It should be borne in mind that the greater part of the 2½ lacs contributed to the Relief Funds by Bombay, has come from the pockets of Government servants of all grades, men who, indirectly, have been made poorer by all the 'prosperity' of the last few years. The organization of the public service is such that there are special facilities for getting the contributions of those who are employed in the different departments under Government. Consequently, this portion of the community have done more than others.

—Government relinquishes the whole of the Orissa land revenue for last year. If it had given, years ago, a crore for irrigational purposes in Orissa, not only would this great loss have been avoided, but in many ways an ampler revenue would be pouring in, to say nothing of 600,000 human beings saved from a horrible death in that one province.

—The *Powla* has an article on 'The Harbour Church Work' the reader of which, if not previously informed, would gather that the Propagation Society had preceded the Harbour Mission Union in the work of supplying Harbour services, and that the use of the *Ajdaha* belongs properly to the former Society alone. The *Ajdaha* was given to the Harbour Mission Union, and was used by their Missionary, long before the Gospel Propagation entered into this work. Let it be distinctly noted from what quarter comes this unhappy attempt to hinder harmony. We trust that the attempt may be unsuccessful.

THE Rev. Mr. Paterson, connected with the Harbour Mission Union, will enter upon his duties to-morrow, preaching on board the *Ajdaha* at 11 A. M.

WE have received from our esteemed fellow-townsman Mr. John Neuberg, a beautifully illuminated Almanac for 1867, and return thanks for the same.

THE Annual Meeting of the Bombay Auxiliary Bible Society is appointed to be held in the Society's Depository on Tuesday next, the 12th instant, at 8 P. M. The Bishop of Bombay will preside. The public are invited to attend.

BRADSHAW has reached Bombay. "A Travellers' Guide for India" has been brought out at the *Bombay Gazette* Press, and is to be continued monthly. It contains the Time and Fare tables of all Railway, Steamboat, Dawk and Transit Companies. This will prove exceedingly useful, and travellers will soon wonder how it could have been dispensed with so long. A map of India with routes, accompanies it.

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SATURDAY, FEBRUARY 9, 1866.

OUR RETIRING GOVERNOR.

THE Native inhabitants of Poona, represented by 1400 signers, presented an address to H. E. Sir H. Bartle Frere, last Monday. They thankfully recognized the fact, of which there cannot be the slightest question, that since he came hither 33 years ago, he has constantly manifested a desire to understand their languages, customs, religions, prejudices; that he has obtained a rare and extensive knowledge upon these and kindred subjects; has encouraged and promoted the education of the people; has given (with Lady Frere) special attention to the subject of female education; has appointed Natives to numerous high posts; has fostered the establishment of works of public utility, and of many institutions for the alleviation of the poor and suffering; and favored the principle of municipal Government. They say in conclusion.

"It is with feelings of sorrow that we comtemplate the prospect of the speedy termination of your Excellency's kind and beneficent rule—a rule which has had the effect of steadily increasing the attachment of the Chiefs and people of this presidency to your Excellency personally, and to the Government of Her Most Gracious Majesty the Queen, which you have so faithfully and worthily administered. We are, nevertheless cheered by the reflection, that in the position you will occupy as a Member of the Indian Council in England, you will continue to be connected with our country; and we are sure that you will always have its interests at heart, and will endeavour to further them to the utmost extent of your great power."

There is not, we think, a word of exaggeration in all this. It is true that many of the improvements referred to are the natural result of the relation in which this country stands to England, and to the spirit of the age; but the cordial, earnest, enlightened and pains-taking interest with which His Excellency has identified himself with these elements of progress, make it fitting that his name should be identified with the results already witnessed and others hoped for.

There have been English rulers in India who thought that they could not testify their interest in the welfare of the Natives, without disregarding or affecting to disregard the claims of Christianity. They have feared to manifest an interest in Missions, Mission Churches and Bible Societies; they ignored the very exisistence of a body of Native Christians; they carefully eschewed any recognition of a Gospel for all men. Sir Bartle Frere has never disguised his interest in the work of Missions, or his desire for the conversion of the inhabitants. We do not think there was any necessity for the closing of the Bible-shop in Hydrabad, in the days of the mutiny; he thought the passages of Scriptures inscribed on the walls, were likely to irritate; we differed from him; but most people will think that there was room for a diversity of judgment, under the special circumstances. His Excellency has shown on many occasions, and in many ways, that he connects the best interests of this country with a voluntary adoption by the people, of the great truths and principles of Christianity. It is to him we are doubtless indebted for the change that has come over the Educational Department, in the matter of Grants-in-aid to Mission Schools. He has evinced a desire to bring religious and other elevating influences to bear upon the European operatives scattered throughout the presidency; and has done his best to communicate his own interest to others. At the meeting on Monday next in the Town Hall his services in these and other respects, will doubtless be dwelt upon, and will intensify the feeling of regret with which we witness his departure.

THE SCHOOLS OF THE PROPHETS.

THE opinion was lately expressed in Bombay that missionaries came out unfurnished for their work, and that men more highly educated were needed to conduct the Christianization of this country. In the mean time, missionaries already in the field are favored with a great deal of instruction, if they will but receive it. They have only to sit at the feet of some of our contemporaries, and the new light which they so grievously need will dawn upon them. The *Bombay Saturday Review* has been publishing a series of articles on the failure of Anglican Missions in India; the *Bombay Gazette* has been writing on the same subject, dropping the word 'Anglican.' The missionary who has made the discovery that the Gospel is not to be found in the Bible, and that the Acts of the Apostles constitute no manner of guide for him, and who turns to our secular contemporaries to ascertain what the will of Christ concerning him is, will be not a little embarrassed on learning that they are by no means of one accord as to the particular light of which he stands in need. In fact there is something very like antagonism in their different conceptions of the Gospel that is required. We have placed among our selections, an article from the *Bombay Gazette* criticizing the last of the sermons to missionaries which appeared in the *Bombay Saturday Review*. The Reviewer sees that the Hindoos are a marvellously imaginative people, and the error of the missionary, he thinks, is in not addressing their imagination. The missionary in his simplicity tells them that God is one and that he is holy and that he is to be worshipped in spirit and in truth and not according to men's fancies; that all men are sinners, for all have broken the law which is holy, just and good; that there is to be a judgment day and that whatsoever a man soweth that shall be reap; that there is a great and terrible retribution impending from which he warns them at once to flee; that the great and holy God is also a being of infinite mercy and has provided a ransom for sinful men, a Saviour by faith in whom they become reconciled to God, obtain the help of the Spirit of God, and learn to pursue the path which leadeth unto everlasting life. These and cognate truths are what the missionary aims to impress upon them. A fatal error, says the *Reviewer*. The Hindoos are children of imagination, the very incarnations of poetry, fascinated by the beauties of nature; you must address their imaginations as the Roman Catholic missionaries have done; in a word you must leave your Protestantism at home. Was not the Pantheon of Pagan Rome converted by a simple act of consecration into the Pantheon of Papal Rome, Cybele mother of the gods becoming Mary the mother of Jesus, Jupiter Tonans becoming Peter, and so on? Well, the *Gazette* replies to the *Reviewer* and very effectually disposes of his theory. Then putting the *Review* aside he turns to the missionary and tells him that what he must preach is not the Gospel of Rome but the Gospel of Tubingen. Enlightened men of modern times have found out that there is a Christianity without dogmas and without miracles, neither Protestant nor Roman Catholic, but to be held in common by both; a Christianity not known in Ancient times, but which it is the glory of this age to have discovered.

'Look to your marching orders' said the Duke of Wellington to a young chaplain who

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had some misgivings about the utility of coming out to India. They to whom Christ has committed the ministry of the Gospel, do so and will continue to do so; and the result will prove, to those who wait for it, that their Leader and Commander was One well entitled to this confidence and simple obedience.

IS CHRIST RISEN?

"DYPSICHUS" says the *Bombay Saturday Review*, "goes to Naples, and struck by the association of its vice and degraded Christianity, in the passion of his soul exclaims, Christ is not risen." Or, to cite again Mr. Clough's own words, 'This is the one sad Gospel that is true, Christ is not risen.' Our contemporary adds, 'In Bombay, one would have supposed that this would have been understood.' That is, in Bombay and Naples, there is a condition of things of which the solution that natually suggests itself is, that Christ is not risen. We can make nothing else of Mr. Clough's and the Reviewer's words. The latter says that we are both stupid, and naughty. If we are stupid, we are afraid we can't help that; but we will try not to be naughty. It may be said that the solution indicated above is one that will naturally present itself to a fervent, impassioned soul; but it can hardly have been under an impulse of poetic frenzy that our contemporary extracted the passage teaching this sad Gospel without a word of qualification.

From the existence of evil in the world; the disorder of society; the association of power with wickedness; the countless ills that flesh is heir to; some have been led to doubt the wisdom and goodness of God, and some to imagine that the universe is under the control of Fate. In Christendom we find very much the same disorder, men actuated for the most part by a spirit of selfishness; power used for purposes of oppression; the meritorious driven to the wall; every where thousands of scandals rampant. The obvious conclusion, in the judgment of some, is that Christ is not risen. For if Christ were risen we might expect that the same divine power which was put forth by him when he was on the earth for the subjugation of human miseries, would be exercised by him, no longer in the restricted field of Judea merely, but wherever his Gospel is preached. Before his departure he said concerning his disciples, I am no more in the world but these are in the world; and he said *to* them, The works that I do shall ye do also, and greater works then these. When about to ascend (if he did ascend) he said, 'All power in heaven and in earth is given unto me.' Might we not then expect that this risen and ascended Saviour would effect a mighty change in the condition of society, investing the good with supreme influence and putting down all forms of iniquity? Was it not said of him in prophecy, that he should save the children of the needy and should break in pieces the oppressor? that in his days the righteous should flourish? that all nations should call him blessed?

Such is the argument of those who exclaim, This is the one sad Gospel that is true, Christ is not risen.

When Christ was on the earth, men denied that he was the Messiah, and their argument had just about as much validity as that which we have stated above. He does many works, they said; but not such works as we would expect in the Christ; he leaves the idolatrous Romans still dominant in our land; he leaves the chosen people of God under many disabilities; he makse his way by the slow and dubious process of human conviction; he addresses himself to the poor; he does not lift his disciples above the reach of human opposition. This argument was grounded on a misconception of the nature of Christ's mission in the world; and so is the argument now used against the doctrine of his resurrection.

Christ said to his disciples: Ye shall be hated of all men for my name's sake. This does not look like a prediction that all evils would be extirpated, all dispositions rectified, wherever they came. He said, Fear not them that kill the body; I send you forth as sheep among wolves. He told them what to say to the unjust, the selfish, the covetous, the lustful, the arrogant; to announce to them the coming of a day of judgment; to warn them to flee from the wrath to come; to tell them of the holiness of God; also of his mercy; to invite them to believe on Christ and take up their cross and follow him; otherwise they should die in their sins. This does not look as though the proof of his resurrection were to appear in the speedy and thorough rectification of society. He even says, When the Son of Man cometh shall he find faith on the earth?

Where then are we to look for evidence that Christ is risen from the dead and ascended to the right hand of the Majesty on high?

We find it in the fact that his Gospel continues to be preached. His cause was crucified with him; his disciples were crushed and dared not even, show themselves; a mightier miracle than any they had seen wrought was needed to make them face the crucifiers of Christ and proclaim him the only Saviour. Thousands of Jews were convinced that Christ was indeed a risen Saviour, when they saw the power that clothed the disciples on the day of Pentecost. And from that hour to this the prejudices, the sins, the passions, the follies of men have been banded against the Gospel. Its disciples have been treated as their Master was; the blood of martyrs has been profusely shed; but it has gone forth from land to land, and at the present moment its testimony is far more widely diffused than ever before.

The gift of the Holy Spirit is the grand, standing proof that Christ is on high. By the help of the Spirit, the vilest and most depraved, receiving Christ, become new creatures and lead lives of self-denial and usefulness. Tens of thousands, in all parts of the world, ask God in the name of Christ, and are strengthened to resist temptation, overcome evil habits and regulate their lives by the Bible.

Christ did not promise to employ his power in hindering men from falsely professing to be his, or in hindering them from corrupting his word and establishing counterfeit systems of Christianity. Thus, there is a large part of Christendom where vital religion is almost unknown; and even in lands where the Gospel is most faithfully preached, there is an amount of covetousness, worldliness and corruption, that is appalling; and it is with reference to such a condition of things that Christ says to his disciples: "Take heed to yourselves lest your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon you unawares. For as a snare shall it come on all those that dwell on the face of the whole earth. Watch ye therefore and pray always."

NOTES FROM AN INTERLEAVED BIBLE.—

Ephes v. 14. You have been awakened, quickened, raised up for the very purpose of being a light bearer. Not to be receiving and diffusing light, is to show that you are among the slumberers, the unquickened. 'He saith.' That is to say, such is the general character of the exhortations and promises of the Gospel. Men are spoken of as sleeping, dead, without the light of life, and are exhorted to seek it of Christ.

16. 'The days are evil,' qualifying 'walk circumspectly.' There are many foes, and not of flesh and blood merely.

17. The command implies the privilege.

18. Not filled with wine but filled with the Spirit. Implying that men seek in inebriety the counterfeit of that excitement which the Spirit beneficently produces.

21. Each realizing that God is with the other, and identifying the cause of God with that of his brother. David submitted even to Shimei.

23. Christ the head of the church that he may be its Saviour. So the husband.

25. As Christ. There is no limit here. With a pure and boundless love. As Christ, wisely and well.

VI. 1. 'Obey in the Lord.' 'Marry in the Lord.' Under the guidance of God.—In obeying them you obey the Lord who commands this.

3. 'That it may be well' even with one who obeys his parents under most trying circumstances. May God's loving and manifested presence make it well with thee.

4. Regard them not as your own, your property. They are the Lord's and are to be brought up for him. It is Christ's admonition you are to convey.

Phil. II. 6. 'Not robbery.' The Jews thought it robbery: 'They sought the more to kill him because he said that God was his Father, making himself equal with God.' John. v. 18. To which see Christ's reply. The reference is evidently to this place in John.

3. 'Nothing through vain-glory.' If, in doing any thing, a man is telling off in imagination praises supposed to be passing through the minds of observers, he is transgressing this precept. God is a jealous God because he is a loving God, and is rightly offended when, thoughtless of him present, observant, commendatory, our mind glances at this or that wretched piece of sinful humanity, void of his praise. There are some who delight in hearing themselves praised; and others who forego this, because they have such an active imagination, bringing them fictitious praises from many minds; living upon these in secret they put on the appearance of great abnegation and superiority to man's opinion.

12, 13. When you work out your own salvation it is God that worketh in you. God worketh in you to will and to do according to his revealed will and not contrary to it, and his work is seen when you give heed to his word, yield to its motives, obey its behests. God's work, so far from nullifying your own activity, exists not without it; that is, his work tending to salvation. The law of the whole is that which seems good to God; 'of his good pleasure.'

OCCASIONAL DISCOURSES.

"*Though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled.*" John XII. 37, 38.

The Jews resident in Jerusalem, and especially the most influential portion of them, the Pharisees and other religious guides, are those of whom the evangelist testifies that they remained even up to the close of Christ's ministry, and notwithstanding all the miracles wrought in their presence, unbelievers. They sat in Moses' seat; they had the key of knowledge; to them belonged the unfolding of the Scriptures; the people would naturally look to them to scrutinize the credentials of every one professing to speak in the name of God, and especially of any one claiming to be the Messiah, and to advise them whom to reject. Well, these pillars in the temple of God, these shepherds of the people, opposed Jesus of Nazareth with the whole weight of their authority. Let us consider—Why they should have believed? Why they did not believe? Why God did not overcome their unbelief?

They should have believed for these reasons:

I. Because of the *prophecies*. The sacred books were in their hands. They professed to know them and interpret them. The books of the ancient prophets abounded in prophecies concerning the Messiah. And they believed that the time had come for the fulfilment of these. The prophecies pointed to a Christ born of woman, of the line of David, brought up in obscurity, harbingered by a prophet dwelling in the wilderness, a preacher of righteousness, a man of sorrows, despised and rejected, without earthly pomp and power, opening the eyes of the blind, healing the sick, causing the lame to walk, yet numbered among the malefactors, and yielding himself at last into the hands of his enemies. Now that the unknowing masses should have failed to recognize Christ, or should have set themselves to overthrow him, was intelligible; but the scribes and Pharisees and elders of the people ought surely to have perceived how remarkably the prophecies were fulfilled in him.

The testimony of *John the Baptist* should have had weight with them. All classes had recognized him as a prophet, and had thought little of the trouble of going to the wilderness to hear him. They had listened to his rebukes as the rebukes of God; they heard with awe that the Messiah was immediately to appear; and they all declared with one voice that they would receive him as soon as he should be manifest. The whole community set to its seal that John was from God and was the forerunner of Christ. Well, John at last presents Christ to them; this recognized prophet of God tells them that Jesus is the Messiah; he abdicates his own immense popularity and bids all men have done with him and look to Jesus. Here was very powerful testimony.

Then there was *a voice from heaven*, at the baptism of Jesus, testifying that he was the Son of God; and the Spirit of God was seen descending upon him. Men that before knew nothing of Jesus were there to hear, see and testify.

The *miracles* of Christ, apart from the fact that they were a fulfilment of prophecy, constituted powerful evidence. If I do not the works of him that sent me, said Christ, believe me not. I have done among them the works that none other man did. The works that I do, they testify of me. The works showed that the great power of God was with him. The word which subdued the storm, cast out devils, raised the dead, could be no other than the word of God manifest in the person of Christ. If the common people had been so blinded by sin and ignorance that they could not see herein the evidences of Messiahship, it was all but incredible that those who knew and gloried in the scriptures, should have failed to discern them.

And there were in the miracles of Christ certain other noticeable features. They were *beneficent*. He came to the help of the unfortunate. He healed their bodily infirmities; delivered them from physical dangers; the victims of insanity and the possessed found in him a helper; he fed the hungry; he raised the dead. He did not exercise his power in the chastisement of his enemies; he did not paralyze the hand that would have stoned him or the tongues that blasphemed him. A marvellous kindness and a divine forbearance appeared in all the use he made of his stupendous power. Again, there was *no ostentatious display of his power*. His brethren according to the flesh, remonstrated with him because he did not spend his time chiefly in Jerusalem, and exhibit his power in the presence of the great and influential. But he had no pleasure in the popularity thus to be gained. At the annual feasts he repaired to Jerusalem, and there wrought miracles in testimony of his mission; but in all things he avoided ostentation, and did not care that men should merely wonder at him. Satan would have had him throw himself down from the pinnacle of the temple in the presence of thousands; but Christ's works were all in harmony with his character. Again, his miracles were *not wrought for his own convenience*. He did not get himself and disciples transported through the air from one province to another; he did not call a palace into existence when the Samaritans refused him admittance to their village; he did not cause fountains to spring up for the satisfaction of his thirst.

His character testified that he was what he claimed to be, that he was from above and not of the earth, earthy. We have seen something of *his benevolence*. But it appeared not only in the use made of his supernatural power; it was seen in the personal trouble that he took in order to minister to others. He was ready at every call. In much that appears as benevolence, we have reason to suspect the admixture of less worthy motives, a desire for reputation, a catering for some kind of return. But it is impossible to suspect any thing of the kind in the case of Christ. He knew from the beginning that he would reap only ingratitude. He was as friendly with the meanest as with any. He condescended to men of low estate without any air of condescension. Then he was uncompromisingly *faithful*. His enemies themselves acknowledged this when they said: "Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly." How was this reconcileable with the idea that he was a false pretender to the Messiahship? He sought not the honor that came from man; he would not sacrifice an iota of the truth to please either the greatest or the dearest; he sought only the honor that cometh from God.

He in all things *honored the Scriptures* Never did he speak lightly of them. When he said, the Scriptures cannot be broken, his reference was to a single word in the Psalms. He constantly appealed to it.

Tried by the word of God, he was *unblamable*, he was without sin. Men had to acknowledge that he was irreproachable, tried by that standard. To find fault with him they had to leave the scriptures and bring in their own traditions or their own prejudices. He was purity itself. He was separate from sinners in the highest and best sense.

Then his wonderful *teaching*. He spake as never man spake. His Sermon on the Mount is like the key-stone of all Scripture; take it away and the Bible is but a collection of fragments; all things, in the Old and New Testament look to this and get their true character from it. His parables, how full of profoundest wisdom. His replies to his interlocutors of Jerusalem how admirable.

Thus cumulative and formidable are the reasons why the Pharises and other influential men of Jerusalem should have believed on Jesus. We have now to consider why they did not believe upon him.

Epitome of News.

SATURDAY,—February 2, 1867.

—To encourage vernacular education the Bengal Government will double all subscriptions to village schools above ten rupees, says the *Indian Daily News*.

—*Friend of India*:—"The somewhat disappointing article in *Macmillan* on Bishop Cotton is redeemed by one new fact,—one of ten thousand instances of the loving, broad unsectarianism of the late Metropolitan. When in 1862 he sanctioned the use of the public Churches of India for divine service by Presbyterian soldiers, the High Church party at home were so irritated that they deliberately proposed to cut off the supplies furnished to Indian missionaries by the agency of "the most venerable of our home societies." The bishop, whose ample yet not excessive means were wholly independent of any voluntary association, was to be starved into submission by the vicarious sufferings of devoted missionaries. A Bishop seems to have fanned the flame. Was it Oxford? With the writer, we trust the day will never come when our Highland regiments, to whom our very existence as an Indian power is in no small share due, will be debarred in the sight of the heathen from Christian worship, because, while they kneel to the same God and the same Christ, their views of Church government are not those of the Anglican, or the Mediæval, or the Early Church, but of that which is established in their own land. In a country like India, for this and wider reasons, no ecclesiastical building erected by the state should be consecrated."

—Advances are still obtained in easy Bombay on rubbish shipped as cotton.

—A special department of Irrigation has been created by the Government of India with Colonel Strachey as Inspector General.

—A wealthy capitalist offered to the Commissioners of the Paris Universal Exhibition of 1867 to pay a sum of 320,000*l.* sterling for the receipts from visitors, at the tariff for admission which has been officially fixed. The offer was declined.

MONDAY,—February 4.

—The Committeee, appointed by Government to report on the question of European vagrancy, notify for the information of the public, that in order to obtain facts whereon to base their recommendations, the following system for the relief of European vagrancy has been instituted. The Chief Magistrate of Police will be the sole relieving officer in Bombay. Other magistrates and relieving officers will forward contributions from their poor-boxes to the Chief Magistrate, who in no case will afford relief in money.

The charitable public are earnestly invited to co-operate and to abstain from relieving European distress, except by food, but to forward applicants to the Chief Magistrate, who will gladly receive contributions in money or clothes.

—A fire at Surat has destroyed one or two lacs' worth of property.

—Col, Merewether has furnished Government with an interesting paper on the Suez Canal. We make the following extracts:—"Where the town of Port Saeed is now, 7 years ago, when engineers first went to it, was a narrow slip of sand between Lake Menzaleh and the Mediterranean, with room

sufficient to pitch a few tents on, while water, wood, food, every necessary had to be brought by boat from Damietta 30 miles off; now there is a considerable town systematically laid out, containing several thousand souls, and everything obtainable that is required. Some of the early houses were built on wooden piles, but the site is gradually and regularly being raised and extended by earth taken from the bed of the port. One of the most interesting sights is the preparation of large blocks which are being thrown into the sea to form the piles at the entrance harbour. These blocks are made of sand from the harbour bed, and hydraulic lime from France, well mixed together with water, then put into wooden cases and rammed by hand. After two days the casing is removed, and the blocks are left in the sun to dry, which takes about two months. I did not take the measurements, but was told they weighed 5 tons each; speaking from memory they appeared to be 6·5 by 3 feet. This measurement at 110 lbs. per cubic foot, would give nearly 5 tons. They are then lifted by a travelling crane worked by steam, on to trucks passed on to a tramway, and pushed by a locomotive down to where the lighters are ready to receive them. Another travelling crane transfers them to the lighter. The latter is towed out to sea, where a steam-worked crane deposits them where they are to rest. No particular care is taken as to how they are lowered into the sea, the great object being to put in as many as possible during the fine season, to extend a breakwater as far as possible before the westerly gales recommence. Nine thousand have already been made, and more are being daily turned out, as will be seen from the map. There are to be two piers; the one on the west side will be the longer, and will be nearly 3 miles.

The complete dimensions of the canal are to be 100 by 30, and extreme length from Port Saeed to Suez, 100 miles. Below Ishmaeleah such progress has not been made in any proportion to that above; indeed the canal in that part may only be said to be now fairly commenced. The first 10 miles to Serapeum is like the portion through El Geish, very heavy, first through the edge of Lake Timsah, then through high drift sandhills. These last are a great difficulty. The engineers have discovered, the same as has been noticed in Sind, that the lifting of the sand is as much owing to electricity as to the force of the wind, and increase of moisture prevents this. The introduction of water, and planting of trees, will help much to reduce the drift."

—A weekly contemporary has made the discovery that "modern England unconsciously sympathizes with the spirit of Hinduism, *in its intense love and appreciation for nature.*" We believe on the contrary that there is nothing Hindoos find so difficult to understand as the admiration of nature expressed in English books. In Christ (this weekly Reviewer tells us) man as a moral being is taken up and deified.

TUESDAY,—February 5.

—*Madras Observer*:—"There arise two special and great dangers, against which it behoves us to be well upon our guard: we may designate them as those of Anti-scriptural Union and Unscriptural Disunion. There is always danger lest the presence of inter-hostile enemies, confederate against the truth, drive us to unwarrantable alliances. Judging by the maxims of mere worldly wisdom, much might apparently be done towards subduing one or the other form of evil by a partial coalition with its opposite—by making common cause, for instance, with an earnest Ritualist against the unbelief of Rationalism: or by uniting with an intelligent Rationalist against the childishness of Ritualism. But is such a course warrantable for those who make the revealed will of God their criterion of right and wrong? We trow not.

"It is not merely disappointed human experience which assures us "two cannot walk together except they be agreed:" it is the dictate of Divine wisdom and precept. What then is the scriptural principle for religious co-operation and alliance? It seems to us to be embodied in this expression; "Grace be with all them that love the Lord Jesus Christ in sincerity," i. e., as the margin reads, "in incorruption." Now in whichever sense this word be taken, whether of the incorruption of constancy or purity, or both, we hold that it can only be asserted of those who maintain intact and firmly the cardinal doctrines of the Gospel of Christ. These involve on the one hand the propitiatory nature of His sacrifice, the sanctifying work of the Holy Spirit in the renewed heart, and the inspiration and infallibility of Holy Scripture; and, on the other, also the completeness and finality of that one sacrifice, the intransferability of Christ's Priesthood, and the sufficiency and supremacy of the Bible as the Rule of Faith. The Apostolical limit of true co-operation then appears to us to embrace neither the Rationalist on the one side, nor the Ritualist on the other, seeing that they respectively oppose the former and latter group of those doctrines of the Gospel of Christ. Such a union therefore we think is so far anti-scriptural.

"But let us beware again lest we fall into the opposite danger, and be tempted through distrust and disappointment to an Unscriptural Disunion. Such is far from a necessity of the times. Here too we have the clear expression of our duty in Holy Scripture. Speaking to those who held the distinctive truth of Christ's free and full Gospel, but held them in different degrees of attainment and under diversity of practice, the same Apostle writes, "Whereunto we have already attained let us walk by the same rule, let us mind the same thing."

"Let all Evangelical Christians, therefore, whether within the Established Church or out of it;—all who firmly adhere to the great doctrines of the Reformation, and the ancient standards of Christian truth; let all such see that they cleave more earnestly to the Lord, and more lovingly to one another. Cleaving to Him they must also draw nearer to each other under the common attraction of His love. And, seeing that He must reign, must subdue all things to Himself, they also in Him shall in due season triumph if they faint not."

—A correspondent of the *Record* gives an account of the progress of ritualism among the Episcopal Churches of America, which shows that they are not a whit behind those of England.

—The *New York Times* of Tuesday, Dec. 12th, contained eleven columns of special despatches, and about seven columns of despatches to the New York Associated Press—making eighteen columns by telegraph. That was all they could possibly make room for; but they received about three columns more, which appeared in evening editions. So that the actual amount of telegraphic matter to the *Times* for the day was *twenty-one columns*, or more than fifty thousand words.

—In India, the brightest jewel of the crown, if we get twenty *lines* we think ourselves fortunate.

—Manockjee Shapoorjee Kaka, owing 50 lacs, with assets 3 lacs, is before the Insolvent Court.

—H. H. the Rajah of Travancore is visiting Madras. The *Madras Times* says:—"His Highness must have been much gratified by his reception in Madras for there was an enormous crowd of people assembled in Chetty Street, through which the Rajah passed. Chetty Street was decorated with innumerable arches, festoons, and flags, and the whole of the street from the station to the Esplanade was lined with a dense mass of people; crowds had even collected on the roofs of the houses, and in fact on every spot which was favourable for viewing the Maharajah who was everywhere warmly greeted. The natives of Madras have evidently not had such an exciting scene for a long time past, and as the procession moved slowly up the street, numbers enjoyed a good view of His Highness. We understand that Messrs. Elwin, Wright, and Church of the Madras Railway, accompanied His Highness from Shoranoor. His Highness was received at Government-house by a guard of honor consisting of 100 sepoys of the 2nd Regiment Native Infantry. The presentation of the Star of India will take place on Friday."

—The Railway from Nagpore to Sindee is to be opened February 15th.

—*Bombay Gazette*:—"We hear from the Central Provinces that during the last week cotton has been pouring into the railway stations in such immense quantities, that the Company cannot work it off; that there are large accumulations at Sheagaum and other places along the line, and that a regular block is imminent. The Cotton Commissioner and his staff have been trying to introduce some system in the station-yards where the cotton is stacked, and precautions against fire have been taken; but some special arrangement for the relief of traffic is imperative, and we are glad to learn that Mr. Rivett-Carnac is now on his way to Bombay, to urge this necessity upon the railway authorities here."

—Same:—The reply of Sir Bartle Frere to the farewell address, presented by the native community at Poona, to His Excellency yesterday afternoon, (a full report of which appears in our impression to-day) was telegraphed along the telegraphic wire of the G. I. P, Railway Company."

—The following is from the reply above mentioned:—"As I once before reminded you, I can remember the first native lady in Bombay who could speak and read a little English, and I can recollect the time when your excellent friend, the late Mr. James Mitchell, opened the first school for teaching little girls in this city of Poona to read and write their own Marathi language. This school he allowed me to visit with many a careful charge that I would not say anything about it which could attract general attention to his attempt, lest suspicion and prejudice should be aroused and the good work be hindered. I remember at the time being told in answer to my enquiry, from more than one respectable Brahmin of my acquaintance, that a few Brahmin ladies of high rank could be found who could read and write, but that it was not a subject to be talked about, for that reading and writing were not generally considered such desirable accomplishments for women, that their possession by the ladies of any respectable family would be readily admitted in conversation with a casual acquaintance. How much your own public feeling has changed in that respect you all know.

"As the ladies of ancient India, of Syria, and Persia considered learning and literary accomplishments no unfeminine attributes, but rather as necessary marks of true nobility of rank and character, it is, we are assured, a comparatively modern innovation in India which would shut up the women of any noble house or debar them all mental culture; and the Hindoos and Parsees who would educate the women of their families so as to fit them to come out and influence society, as do their sisters in the Western world, are more true to the ancient tradition of their race than those who would perpetuate the later innovation of female seclusion?"

—His Excellency also referred to the great social change by virtue of which Native ladies were now beginning to take part in the reception of guests. Also, to the municipal improvements of Poona.

WEDNESDAY,—February. 6

—The *Coromandel* arrived yesterday with English papers of the 10th ult., and the following are the heads of intelligences:—

—There has been very severe weather all over the country, and the railway communication has been much interrupted by the snow. A rapid thaw has since caused heavy floods in several districts. At sea there have been violent gales, and numerous shipwrecks are reported.

The English Government has proposed to the American Government to refer the *Alabama* claims to arbitration.

The Lancaster election commission has resumed its sittings.

An anti-Ritualistic protest has been signed by about 350 of the London clergy.

The Ritualistic party intend, it is said, to promote suits against certain Low Church clergymen if any legal proceedings are taken against Ritualistic churches.

A public discussion on democracy has taken place in Edinburgh between Professor Blackie and Mr. Ernest Jones.

Croydon Church has been destroyed by fire.

The negociations between Italy and the Papal court on the question of appointing bishops have terminated. The bishops will be appointed by the Pope in concert with the Italian Government.

The new North German Parliament is expected to assemble on the 24th of February.

The Prince of Augustemberg has released the Schleswig Holsteiners from all obligations toward him.

It is rumoured that the Duke of Saxe-Coburg-Gotha is about to abdicate his sovereign rights in favour of Prussia.

The Emperor of Austria's patent convoking an extraordinary Reichsrath is said to have created great dissatisfaction in Hungary.

Official accounts from Constantinople again report the insurrection in Candia to be virtually at an end. An insurrection is said to be imminent in Servia, and throughout Turkey the Christian population are stated to be ripe for a revolt.

Three decrees have been issued by the Emperor of Russia introducing the Russian system of administration into every detail of the government of Poland.

President Johnson has vetoed the bill for grant-

ing the suffrage to negroes in the district of Columbia.

The House of Representatives has passed a resolution for the impeachment of President Johnson.

Fenianism is stated to have died out for the present in America.

The Emperor Maximilian has returned to the capital of Mexico, where he is said to have been enthusiastically received.

The money market has been quiet, and the supply large.

Among the deaths reported during the week are those of Mr. C. A. Gubbins, Bengal Civil Service, Retired; Lieut-Gen. Thomas Wright, Mr. Alexander Smith, and the Marquis de Larochejaquelin.

—The Bishop of Bombay has returned to Bombay.

—Miss Carpenter has returned to Bombay.

—*Bombay Gazette*:—"We are informed that the offer of the late Mr. David Sassoon to give a sum of Rs. 60,000 towards the desirable object of erecting a suitable building for the Mechanics' Institute, subject to the condition that Government should contribute a similar amount and grant a site of land on the Esplanade, has at last been accepted by Government. A beautiful design has been drawn for the proposed building, and we believe it has been arranged that His Excellency Sir Bartle Frere will lay the first stone on Thursday the 14th inst. It is also gratifying to learn that the public subscription which was raised for the erecton of a statue of Mr. Sassoon proves to be more than is required for the purpose, and that the surplus is to be added to the fund to be set apart for the Mechanics' Institute. The statue will be placed in the hall of the Institute,—which will be called 'The Sassoon Mechanics' Institute and Memorial Hall.'"

—The trial of the three Greeks and the Austrian for the murder of four Marwadis commenced yesterday.

—*Times of India*:—We have various items of news from the Red Sea, and are able to give a few additional particulars relating to Theodorus and his captives. This information is up to the date of January 17th at Massowah, in due accordance with the last intimation given in our columns. The captives were then still at Magdala or "Gaffat," the recently proclaimed capital of Theodorus They are divided into two classes: Capt. Cameron and, we presume, Mr. Stern, being included amongst those who are close prisoners in the fort of Magdala; but Mr Rassam, Dr. Blanc, and Mr. Prideaux are in comparative freedom and move about at their will, though no doubt under surveillance, and, we believe, wearing light manacles of some kind. That the condition of the latter prisoners was not such as need cause serious anxiety on their account, may be inferred from the fact that they are free to write long letters, (dated Dec. 12) and those of a nature which it is very evident have not been scanned by Theodorus or his spies. Two of the prisoners we have just mentioned have built themselves a comfortable house, and were it not for the very unpleasant circumstance of being detained there against their will, they seem as if they could enjoy their stay at Gaffat. As to the other prisoners, though kept in the fort of Magdala, and deprived of their own attendants, they do not seem to be treated with the severity that Captain Cameron formerly suffered.

Our contemporary takes a very cheerful view of the situation of the captives.

—*Times of India*: Telegram; Kurrachee 5th:—The Murrees have committed another raid on the Punjaub frontier. About 1,200 of the tribe attacked a village named Hurrand, on the Punjaub side of the frontier, on January 26th. The villagers, assisted by the 5th Punjaub Cavalry, repulsed the raiders, killing between 100 and 150 of their number.

Goolam Hussein, the most warlike of the Murree Chiefs, was killed.

—*New York Weekly Times*:—English capital and English commercial interests have already since the close of the war, secured the larger part of the carrying trade between our Southern States and European ports. The steamship lines running between New Orleans and the commercial centres of England and France, are by no means the only evidences of this, though they are the most noticeable. Within a few weeks past, the cotton export, (this years's crop) has been moving direct to Europe in unusual volume. The signs of the times are that this English activity in the South after obtaining control of the foreign commerce of that section, will be turned toward the establishment and control of manufactures there. We have heard recently of not a few ventures of English capital in the direction of cotton and other manufactures. There are some attractions toward South Carolina; but Georgia and Alabama are also reported by the agents of English houses to hold out especially inviting opportunities. The cotton tax, which has proved a heavy discouragement to cotton planting, acts as an inducement to cotton manufacturing in the South; for cotton escapes the tax altogether when manufactured in the collection district in which it is raised; and the difference of three cents a pound constitutes a serious item, one way or the other, in settling the price of goods per yard.

—*Home News*:—"Spain is to this day perfectly mediæval. It is steeped in barbaric fanaticism, and realises the worst features of a superstitious tyranny. The President of the Cortes and some of the deputies went peaceably to the palace, in the exercise of a strictly constitutional right to present a petition to the Queen, and were immediately arrested by the order of Narvaez, and deported to a convict settlement. The consternation consequent upon a proceeding which, even in Madrid, outstripped all the ordinary precedents of a despotic Goverment, may be easily conceived. No man considered himself safe, and all the deputies and senators who could get away prepared to leave the country. This is only the commencement of a reign of terror, to be quenched in a succession of revolutions. There are rumours that the Queen, alarmed at the storm she has herself materially contributed to raise, intends to abdicate; but we confess we do not expect so sensible a determination from so infatuated a lady."

THURSDAY,—February 7.

—The following is a literal copy of the telegram about the Abyssinian expedition; very different views of its import are taken. In the sense that language is intended to conceal thought, the telegraph is getting to be very diplomatic.—"Cranbourne ordered preparations expedition Abyssinia premature result Colonel Merewether's mission still unknown consequence telegraphic advices Bombay Government. Liquidators Commercial Bank will ask sanction Chancery dividend ten shillings."

—The new cotton crop of Khandeish is said to be a fair one in quantity. The presses at Julgaum and Mussawud are actively at work.

—*Overland Trade Report*:—"The most interesting intelligence which is received from the North by the present mail, is that which comes down from Japan, and the extracts given further on in this *Report*, from the *Japan Herald*, will be found worthy of attention. According to the statements made there the new Tycoon, Stotsbashi, is showing signs of great intelligence, and of advanced views on the subject of foreign relations. He is said to have had an interview with the Mikado, and subsequently another with the principal Daimios at Osaka. To the Mikado he is reported to have said that he only accepted the post of Tycoon on the understanding that he, the Mikado, would listen to his advice in connexion with foreign affairs, as to that a man who understood the subject in consequence of the position he occupied, in preference to that of the conservative nobles who were opposed systematically to any change in the traditional policy of Japan, and secondly, on the condition that the great body of tho Daimios would give him their unconditional support and assistance in giving effect to his wishes with reference to the foreign relations of the empire. The Mikado is said to have given way completely, accepting Stotsbashi at his own price. At the conference with the Daimios he began by declaring himself averse to accepting the office thrust upon him, and asked if any Daimio would come forward and offer himself as a substitute. No one venturing on this step, he had of course a great advantage in addressing the meeting. He said that he considered the authority of the Tycoon untenable without the cordial co-operation of the Daimios, and that he should relinquish it at once ifhe saw any signs of hostility or disaffection. With regard to foreign relations he said the treaties had been deliberately concluded, and that the Government was bound to prove, by a thorough change in its policy, that it was both as willing and desirous of fulfilling all treaty obligations as Europeans themselves. At the opening of Hiogo, he said, an opportunity would be afforded to him of entertaining the foreign ministers in such a manner as would prove to them the sincere intentions of the new Government. Stotsbashi was expected shortly at Yeddo, and it was announced that he refused to allow himself to be accompanied by a numerous retinue in travelling from Osaka, showing by this, as much as by any step he could have taken, his determination to oppose traditional customs of an inconvenient character, and adopt a policy of progress.

"If the half of all that is here reported be true' Japan, rapid as are the strides towards true civilisation which she has lately been making, may be destined to surpass all previous measures very shortly, and to take up a totally different position in the world from that which is occupied by any other oriental state. The *Japan Herald* says that amongst tho upper classes in Japan, there is a strong tendency manifested now towards the introduction of European dresses and an ardent thirst for the study of European languages. Already the Japanese Government, which within a few years was sealed so hopelessly to foreign intercourse that travellers no more knew what lay within its mysterious shores than if they had been the boundaries of another planet, has framed laws for encouraging its own subjects to travel and acquire information; port after port has been opened to commerce, the difficulties in the way of penetrating the interior are rapidly disappearing. Fusiyama's summit is becomming as familiar as that of a Swiss mountain, the imitative skill in the manufacturing arts, which even when they were first discovered a few years since, was so remarkable an attribute of the Japanese, has enabled them to enter at once on the inheritance of mechanical inventions which Europe has been perfecting during centuries; steam, electricity, gunpowder, may soon become in Japanese hands almost all that they are in our own; the commercial capital of the country will shortly be a station on the mail highway between Asia and America. With a ruler alive to all this, free from the narrowness of mind so general amongst oriental races, determined to co-operate heartily with European Governments in the task of infusing the life blood of commerce intercourse, and scientific knowledge through the veins of the empire he rules, what may not these wonderful islands become?"

—A letter from Rome: The Pope has been noticed to go out frequently of late. He passes through, in returning, the streets of Rome and even the Corso. He receives no ovation; the crowd does not press on his passage; the population is silent, if not hostile."

"The Pontifical Zouaves will very probably be the cause of the fall of the Papal throne, which they are charged to defend. That Corps, composed of about 2,500 men, is formed principally of young French and Belgian nobles. The Italians say they are arrogant and quarrelsome. When these soldiers enter the cafes, the inhabitants quit the place and shun them in every manner; in a word, the people treat them as the Italians did the Austrians in Venice. For a conflict to break out an occasion is all that is wanting, and this may occur at any moment.'.

—*Englishman*:—"The disputes in the family of the Rajah of Kuppoorthullah have for the last year or two attracted the attention of the Indian public. This Chief seems most unfortunate in his domestic relations, for at a period when his brother, Sirdar Bikrama Singh, is expected in Calcutta to prefer a petition for the division of the family estates, an up-country paper announces that the Rajah's wife, Lady Rundheer Singh, has left him and sought refuge with her father. These disputes, however, have about them an air of mysteriousness which removes them from the category of mere family jars."

—His Excellency the Commander-in-Chief was to lay the foundation stone of St. Andrew's Church at Kurrachee, on Tuesday last.

—The drainage works in Bazaar Gate street are at last completed.

—Rwoland Belward, who has been five years in prison, is to have the remainder of his sentence remitted, on condition of his leaving India.

—The Rev. Henry Wood, a clergyman of the Church of England in Bengal has became a Romanist. The *Southern Cross* says:—"Before his secession to the Church of Rome, a Board of Enquiry was held in consequence of certain charges brought against him, referred to more or less cor-

rectly in his letter, and in consequenee of that enquiry he was dismissed from the Missionary Pastorate, the Archdeacon having previously refused to present him as a candidate for Priest's orders."

FRIDAY,—FEBRUARY 8.

—The builders of the unfinished Victoria and Albert Museum have sued the Committee for Rs. 20, 864 damages, and have recovered it, or rather had it decreed them.

—*Times of India*:—"We learn that Mr. Seymour Fitzgerald arrived in Egypt on Wednesday last, and was expected to leave Suez on Tuesday the 11th (12th ?) inst."

—Same:—"The summing up by Mr. Justice Westropp in the case of the Khoja Street murders, was concluded at 5 minutes past 12 o'clock this morning, and at 25 minutes after midnight the jury retired to consider their verdict. After a quarter of an hour's absence they returned into Court with a verdict of murder against Wilson, Apostolo, and Nicholas, and of abetment of murder against Joseph Peters, and sentence of death was passed upon all the prisoners."

"While the Judge was summing up the evidence in the Khojah Street murder case last night, news reached the Court house of two more murders. It appears that one man was found in a gully at Dhobee Talao with his throat cut from ear to ear. He died shortly after he was discovered. The other case occurred at Kalbadavie. Two Chinamen threw a third downstairs, and he died from the effects of the fall immediately after being removed to Sir Jamsetjee Hospital. The two Chinamen are in custody."

—There is a Bazaar in aid of Female Education, at the Money School, to-day and to-morrow.

—Deaths last week, 279.

—On account of the report of the Committee of Enquiry in the matter of the accident to the Steamer *Dalhonsie*, Lieutenant Hewitt has been suspended for six months.

—A bishop to succeed Dr. Colenso has been elected at the Cape; and a protest against the election has been fowarded to Her. Majesty. The election is considered subversive of her surpremacy as head of the Church.

—*Friend of India*:—"Government has determined, and wisely, to surrender the whole land revenue of the province of Orissa due last year, except in the few permanently settled estates which are to be treated "with consideration." The condition is very properly to be inserted in the proclamation that the zemindars or farmers shall remit a similar proportion of the rents due from their under-tenants."

—*Bombay Gezette*:—"Mr. Dallas Hill, B. A., has been appointed, by the Secretary of State for India, to the Head Mastership of the Ahmedabad High School, in room of the late Mr. Smith."

—The Native Ladies' Fancy Bazaar yielded Rs. 1618 for the Famine Fund.

TELEGRAPHIC NEWS.

London, Jan.. 18th.—Great snow-storms have occurred in England, France, and Germany, in consequence of which the mails have been delayed.

Signor Scialoja, the Italian Minister of Finance, proposes to levy a tax of six hundred million lier on ecclesiastical property in order to cover the deficit till the year 1880.

Jan. 19th.—The *Daily News*, in an article on the grievances of Indian Officers, says that the limitation warrants must cause the repetition of the whole question before Parliament.

Latest advices state that Turkey is now acceding to the demands made by Servia.

Important modifications, in a liberal sense, are intended to be made in the French Governmental system, giving greater freedom to the press.

Jan. 21st.—Latest dates from Mexico state that Marshal Bazaine has authorised the French troops now in Mexico to enter the service of Maximilian.

Supreme Court declared Test Oath unconstitutional (*sic*).

Jan. 22nd.—In consequence of telegraphic advices received at the India Office from the Bombay Government, Earl Cranbourne has ordered that preparations be immediately made for an expedition to Abyssinia, pending the result of Colonel Merewether's mission to King Theodore, which is at present unknown. The official liquidator of the Commercial Bank of India and the East has notified his intention to ask the sanction of the Court Chancery for the payment of a dividend of ten shillings in the pound.

Jan. 24th—A great Reform Demonstration will be held on the eleventh of February in Trafalgar Square, and at the Agricultural Hall, Islington, instead of the proposed presentation of petitions at the doors of the House of Commons.

The treaty of the German Confederation has been signed.

The Emperor of Austria, upon the occasion of his receiving the members of the Hungarian Diet, said that the royal rescript would shortly appear and would remove all apprehensions.

Latest intelligence from Constantinople state that Greek volunteers are quitting Candia in Turkish ships

Jan. 25th—Great distress now prevails among the poor in the East end of London. Serious bread riots have taken place at Deptford and Greenwich.

Latest telegraphic advices from America state that the sentence of death that was passed upon the Fenian prisoners in Canada, has been commuted to twenty years' imprisonment.

James Stephens, the Fenian Head Centre, has been deposed, and General Gleason appointed in his stead.

Jan. 28th.—Disastrous Floods have occurred in Yorkshire.

Sir Emerson Tennent has been created a Baronet.

Mr. Seymour Fitzgerald has appointed Captain Fitzgerald his Military Secretary.

The Bombay, Baroda, and Central India Railway Company has announced the issue of £75,000 additional capital.

Jan. 29th.—The Chambers will meet on the 14th of February.

The Hungarian Ministry has been appointed.

The Government will not adopt the recommendation of the Recruiting Commission, and propose different chaups (changes ?)

Bavaria has proposed that Wurtemburg, Baden and Hesse-Darmstadt adopt the Prussian army organisation.

Jan. 30th.—Advices from Athens state that the Government propose to increase the army by 13,000 men, on the ground of military preparation and the despatch of threatening notes by Turkey.

New York intelligence of yesterday's date states that President Johnson had *retold* (?vetoed) the Bill brought forward in the House of Representatives admitting Colorado into Union.

The official liquidator of the Commercial Bank Corporation of India and the East has isssued notices to the effect that a dividend of 10s. in the pound will be payable on the 19th February next.

New York, Jan. 21st.—The members of Congress have passed the Negro Suffrage law in spite of its prohibition by President Johnson; they have also repealed the President's amnesty power.

Jan. 22nd.—The total receipts of Cotton at the principal ports of America for the last four months amount to 769,000 bales, which is supposed to represent half the entire crop.

THE RELIGION FOR INDIA.

(*From the Bombay Gazette.*)

We have read with much pleasure and interest the fourth article on the "Failure of "Anglican Missions in India" in the *Bombay Saturday Review*, and rise from its perusal with the conviction that if religion is simply a matter of poetic sensibility, we have listened to the voice of one crying in the wilderness, Make straight the way of the Lord. Unfortunately it is on this point that we are forced to join issue with our contemporary, for we understand religion to be a matter of *belief*; but we must endeavour to follow the train of reasoning of the article before us. We are told that a principal obstacle to Missionary success is the imaginativeness of the Hindoo mind, which confers a sentient personality on inanimate objects. This we are to turn to account; but how? "We must realize that there "is a true *pantheistic* side of Christianity, which "traces not only a divine workmanship, but a "divine presence in Nature, an all-pervading pre-"sence 'in whom we live, and move, and have "our being.' The deep silence of the forest, the "still majesty of the snowy peaks, the glory of "an Indian sunset on the towering Ghats, or re-"flected in the palm-fringed ocean-mirror—these "surely are revelations of God's beauty and "nearness; in such the gifted Eastern mind has "equally with ourselves found a congenial home "for thought, and from such it has drawn for "countless ages all that is pure and lovely in its religion." We quote this passage at length, because we think that the felicity of its word-painting will show our readers the tone of religious sentiment advocated by the *Review* better than we can explain it. That it is merely sentiment we think a few reflections will prove. The snowy peaks are doubtless very beautiful at a distance, but would be very unpleasant to visit; the palm-fringed ocean-mirror sounds exceedingly attractive, but how it is a "revelation of "God's nearness," any more than are the sharks or the cocoanuts, we are at a loss to conceive. The *Review* will say that we cannot conceive this simply because we have not the imagination of the Hindoo, but are given over to a cold and repelling Protestantism. The *Review* has slightly mistaken us if he thinks that we wrote on a former occasion on this subject with reference to Protestantism in particular. We wrote with reference to Christianity, for we believe that the religion of the highly educated classes in the various countries of Europe, whether Catholic or Protestant, is pretty much the same now, and it is this religion which will have to supplant the Hindoo, Buddhist, and Mussulman creeds, if they are to be supplanted at all. Pursuing the argument, we learn that it is unlikely that "a "cold and naked Protestantism, with its aversion "to forms and symbols, rites and ritual, can "reasonably hope to gain the hearts, or attract "the minds of this imaginative and subtle peo-"ple." The resort, under these circumstances, is apparently to the "principles of that "larger Christian body, which would claim for its "own Church exclusively the title of *Catholic*." That is to say, as we have now tried to Christianize India by means of the Protestant form for many years without effect, and as the Roman form is far more highly coloured and imaginative, and has moreover had some success in a small way already, we should give up the former and substitute the latter, intensifying its sentiment up to Asiatic pitch. It is indeed true that our Government belongs to what is self-sufficiently termed the Reformed Church: but half a loaf is better than no bread; and if we can't make good, or even bad Protestants out of Hindoos, let us make them into Roman Catholics, which is next best. This appears to be the plan of the *Reviewer* as well as we can extricate his meaning from poetic imagery and conscientious expediency.

Now let us think what is involved in the above suggestions. First, it appears to be a matter of comparative indifference that a man should believe what is true; he must be made a Christian at any price; if Mahomet cannot be persuaded to come to the Rock, the Rock must come to Mahomet; if the Hindoo will still be insensible to the cold beauty of Christianity, Christianity must be made as alluring to the sense, as attractive to the imagination, as the warm visions of his own devotees. If the Buddhist deifies abstraction, let us find for him a life of inanity in the silent forest. This is indeed being all things to all men; whether some would be saved thereby is another question. It is rejecting the chaste architecture of the Temple, and setting up Christ in the House of Rimmon.

The idea of turning Catholicism into a religion of the tropics has not even the merit of originality. We have within the last few years heard something of what has been done in that direction in South America. We have scarcely had time yet to forget the burning of the magnificent edifice of Santiago in Chili, when two thousand women met their fearful fate. We cannot yet shake off the recollection of ceremonies, the Holy Virgin's post-office, the lights, the flowers, and perfumes, of Christianity run mad. The hideous fanaticism of the priests, in whose eyes this wholesale destruction of human life seems to have been regarded as an auto-da-fe, indeed a glorious act specially vouchsafed to the highest faith has stricken us with perennial horror. The *Reviewer*, we trust, would shrink from advocating the introduction of even Christianity on these terms; but he points to the general acceptance of the mistress of the seven hills in Portuguese India as a confirmation of what may be done. Does he mean among the descendants of the Portuguese, or among the natives who live in their realms? If he means the former, the conditions of life and society are so different from those of the native that comparison is useless. There is no difficulty in retaining a hereditary religion, especially in a community where progress and science are almost unknown. If the latter be meant, we can only say that we do not look on the instance as a very encouraging one: we fear that the veneer of Christianity covers

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very thinly the ordinary superstitions and practices of the idolator. We confess that when we see an emblem by the wayside, hung with flowers, and considered efficacious for the removal of barrenness, we think it makes little difference whether it be constructed in the form of a cross or according to Hindoo belief.

The *Reviewer* does not appear to attach any weight to the main argument used by us, at least he does not mention it. We said that the Asiatic had a religion suited to his feelings, his intellect, and his habits; that he would not give this up unless educated sufficiently to perceive the impossibility and absurdity of it; that in thus educating him we thought him to disbelieve very much of what our missionaries were bent on inculcating as a necessary part of the Christian faith: that therefore we must either give up proselytising, or insist only upon what educated persons, with the light of modern science shining on them, can believe: the moral we drew from the argument was that the missionaries, if they want to succeed, must be educated persons themselves, and must give up favorite dogmas and pet miracles, teaching what Europeans in general believe, and always recollecting that many things, taught, us by our fathers and mothers, and time-honoured, come upon the educated native with a shock, which it is not easy for a nascent faith to sustain. The *Reviewer* wishes to wean the heathen from his blindness, from his wood and stone, to a contemplation of lakes and valleys, palm trees and cabbage stalks (why not?) in all of which he is to perceive the existence of the true God. Why should he change his religion, why should he cease to believe all he has heard and seen from his birth? Explain to him that there is only one God, whose majesty is to be contemplated in the thunder, the earthquake, and the mystery of life. He finds that whatever you tell him is nothing practically new, his divinities are sufficiently well arranged and endowed to account for all phenomena as they appear to the ignorant. He will not thank you for anything more. We repeat, the native cannot be converted from his ancient belief to the belief inculcated by our missionaries, The Indian Church of the future must be one in which reason is not for ever at variance with faith.

INTERFERENCE IN FOREIGN MISSIONS

(From a report adopted at the last meeting of the American Board.)

The Committee are happy to testify that the principle of non-interference is generally acknowledged, and seldom infringed, by evangelical missionary agencies in the foreign work. The Earl of Shaftesbury has spoken of it as "the received principle of missionary operations." In accordance with it, the American Board and English societies, operating in the Pacific Ocean, have agreed on boundaries there; the Church and London Societies have done the same for Madagascar; various societies the same in Africa and India. In conformity with it the London Society, in 1835, declined to receive Mr. Rhenius, and other excellent missionaries of the Church Society, who left the service of the latter in Tinnevelly, and sought to come under the patronage of the former, which had a mission in the adjoining province of Travancore. Thus the American Board and the American Methodist Episcopal Society divide between them the Bulgarian field in Turkey; and the Church Missionary Society has refused to listen to urgent solicitations to enter among the Armenians, either in the provinces or the capital. When, less than three years ago, strong appeals were made by members of the Church of England, for aid to be extended to a company of converts in Constantinople, who, with an able pastor at their head, had withdrawn from connection with the American mission, and pleaded conscientious convictions in favor of an Episcopal "Reformed Armenian" movement, the Committee of that great and noble society, after mature deliberation, unanimously declared "that the Church Missionary Society could not give" the desired "countenance or support, as it would be an unjustifiable interference with the great and good work for so many years carried on by the American Board of Missions in Turkey, with the manifest blessing of the God of missions." The return, soon afterwards, of the disaffected party to cordial relations with the mission of this Board, and other subsequent developments, attest the wisdom as well as Christian courtesy and justice of that decision.

The sentiment adverse to interference, and favorable to the division of fields and arrangements of agencies necessary to prevent it, has, on the whole, gained strength in late years. Exceptions to this statement are presented by two classes which bear the Christian name. The first consists of the missionary propagandists of the Church of Rome. These, claiming that that Church is the only repository of truth and salvation for the world, are justified by their principles in following us, as they do with persistent zeal, wherever we go among the heathen, and seizing, so far as they can, the fruits of Protestant labor and expenditure. Their position is frankly avowed. They assert a right to oppose and despoil our work, and we meet them as we do Pagan, Mohammedan, and other open enemies to it.

Recent events indicate that a similar policy is likely to be pursued by the highly ritualistic portions of the Protestant Episcopal Church. These appear to be far more in sympathy with the Church of Rome than with non-prelatic evangelical Christians, and increasingly animated by its spirit. In a late instance, which is yet happily without a parallel in the history of Protestant missions, an agression from that source has been made on a field of small dimensions, occupied by this Board for more than forty years, and at least as thoroughly and successfully cultivated as any field of like character and equal extent has been by any missionary agency in the world. The distinguished missionary, Dr. Duff, of the Free Church of Scotland, in a speech in 1853, deprecated the entrance of any two denominations into the same field; and, pleading that none, for example, should intrude upon the Baptists in the Orissa province in India, or on the London Society in Travancore, or the Church of England Societies in Tinnevelly, because of "the complete preoccupation" thus effected of those territories, he said: "I would as soon leap into the Ganges as venture to go near Tinnevelly, except as a brother, to see the good work that is going on." Not such are the views of the supporters of the new mission which has been planted in a field in which the missionary force, compared with the numbers of the people, was eighteen times greater, and the converts brought to the Lord's table were more than thirty-fold a larger proportion of the population than in the province which Dr. Duff considered a possession sacred to those who had undertaken its Christian culture. If objections are valid to efforts on the same ground when there is a desire of simply fraternal cooperation, what shall be thought of an invasion of direct proselytism, and when, instead of an endeavor to build up and help extend Christian organizations previously founded, war is made upon them, and it is proclaimed that what has been done by the first evangelizers in the field is to be regarded merely as preparing the way for the invaders to come in with a not concealed intent to gain, if possible, the whole land to themselves?* To say nothing of the magnanimity of such policy, we are constrained to ask,—Is it Christian?

"Successors of the Apostles," in the work of establishing the church of Christ among the heathen, have for their guidance the example of the Apostles. Did not the great Missionary to the Gentiles give us the true missionary principle in his choice of fields and methods of labor? His testimony concerning himself was: "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation. But as it is written, To whom He was not spoken of, they shall see; and they that have not heard shall understand." Unhappily, it is not yet difficult to find accessible portions of the world in which the name of Christ is not heard, or where the truths which are essential to salvation are not understood. The Bishop of London recently observed, in a public speech: "It has been urged that there is a general law of comity in these matters, which should prevent any missionary body from trespassing upon the fields of labor of others—a law which I fully recognize, because I feel that heathenism is wide enough and there is room for all, without interfering with one another, to labor in some different portion of the field."

Interference, then, is unnecessary. All the followers of Christ can take part in spreading the gospel without interfering with one another. Economy, and the best results, require the choice of separate fields; for the light is most diffused when kindled at many centres. Friction in this way is avoided. The collisions of rivalry on the same ground produce deplorable effects. The temptation to turn aside from a field of hard, and as yet unrewarded labor, and go to reap fruits of others' toil, or at least work on soil which others have found more productive, is often very strong; but this cannot be justified. Such encroachment is felt as a wrong by the previous workers; and it is well if they do not show human infirmity in resenting it. The trespassers on others' enclosures are under a dangerous inducement, in defending their aggression, to depreciate and misrepresent the character and labors of those whom they thus injure. How else shall we account for the efforts to bring reproach upon the mission of this Board at the Hawaiian Island, by the retailing of old, exploded calumnies, by gentlemen whose love of truth we would not impeach, and even by high dignitaries of a Christian church? Surely, nothing but the exigencies of a false position, opening the ear to testimony unworthy of credit, could lead to the utterance, by such lips, of statement utterly at variance with facts that are incontestable, and some of which are known to the world. By this means, the enemies of Christian missions are made to rejoice, and their friends, in all Christendom, caused to mourn.

* "We owe them (the first missionaries) many thanks for having prepared the way for us, by familiarizing the people with these mighty truths."—*Past. Address by Bishop Staley, Honolulu*, p. 11.

DOMESTIC OCCURRENCES.

BIRTH.

BIRDWOOD—January 24th, at Wudwan, Kattywar, the wife of H. M. Birdwood, Esq., C. S. of a son.

MIDDLETON—Jan. 27th, at Kurrachee, the wife of the Rev. William Middleton, M. A., Minister St. Andrew's Church, of a daughter.

PUCKLE—January 24th, at Kamptee, the wife of Capt. H. G. Puckle, Madras Staff Corps, of a son.

MARRIAGE.

GALLOWAY—HARRIS—January 12th, at Saugor, Central India, by the Rev. E. Godfrey, M. A, John M. C. Galloway, Captain, 4th, Madras Light Cavalry, to Emily Jane, eldest daughter of Aylmer Harris, Esq., of the Central Provinces Commission.

Advertisements.

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No. 7, Bellasis Road, Byculla, and 7, Petty Staff Lines, Poona.

Publisher's address: "Oriental Press."—Editor's address: Tract and Book Depository.

Terms of Subscription: Rs. 12 per annum; with Indian Postage, Rs. 15-4; with Postage to England Rs. 16-5-4. Payable in advance (quarterly where more convenient).

Printed and published for the Proprietors, at the ORIENTAL PRESS, Bombay, February 9th 1867.